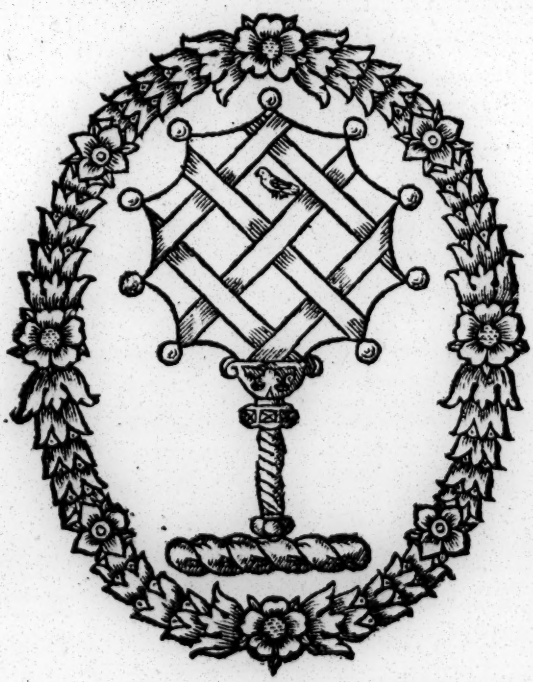
THE ENGLISH APE, THE Italian imitation, the Foote-ſteppes of Fraunce.

Wherein is explaned, the wilfull blindneſſe of ſubtill miſchiefe, the ſtriuing for Starres, the catching of Mooneſhine: and *the ſecrete ſounde of many hollowe heartes. by W.R.*

Nulla pietas prauis.

(9)



AT LONDON,
Imprinted by Robert Robinſon
dwelling in Feter Lane neere Holborne.
1588.

TO THE RIGHT HO-

norable, and my ſingular good

Lord, Syr CHRISTOPHER HATTON Knight,
Lord Chauncellor of England, Knight of the
moſt noble order of the Garter, and
one of her Maieſties moſt Honora-
ble priuy Counſell.

ALphonſus (right Honorable) being asked what Counſellers he liked beſt: anſwered Bookes, for they neither flatter in ſecurity, ſooth with ſubtilty, contend in time of Controuerſie, grudge at Superiours, nor contemne Inferiours. To confirme which, (ſayth *Cicero*) Oh pleaſant bookes, Oh harmeles bookes, the harbourers of forſaken Vertue, and the foſterers of Morall demeanor. Theſe ſayings (right Honorable) cauſed me to preſume that this ſimple Counſeller ſhould be entertayned by ſo worthy a Counſeller. Whoſe wiſedome is, as the beſt is, and whoſe honorable curteſie matcheth the excellent type of authority, wherin if I ſhould ſtriue to ſay what it doth excell, I ſhoulde exceede the compaſſe of my ſlender capacity, and ſo carry a burden heauyer then I am aware off, and in coueting vnworthy praiſe, condemne mine owne diſability. But (right Honorable) hauing poyſed the perfection of that my penne

cannot

cannot reache too, and remembring your honorable acceptance of my roughcast Conceite of HELL, vnloading a complaint, and loading your eares with many friuolous phrases, wherein with *Alexander*, you preferred good will before good wit, and thought not how it was but what it was: I knew that what I brought were it the deformity of a beast should be embraced as the best. And though *Apes* haue no reason yet your Honor I knewe would supply that want by saying: It is a Beast.

Your Honors in all humilitie most affectionate, W.R.

The Engliſh Ape, the Italian imitation, the footeſteppes of Fraunce.

Mala clandeſtina, peſſima.

HE whoſe capacitie hath caught things (almoſt impoſſible for humaine reaſon to reach) whoſe wit hath wonne the perfection of excellent enterpriſes, and whoſe braines haue bene buſied about the haughtyeſt attempts, may ſcarce compaſſe to contriue the ſubtile ſecrecie of this impugnancie: which, ſo reſiſteth the proper operation of natures decrée: that it blindeth it ſelfe with the hidden humors of vnknowne enormities. How may it then be, that he whoſe weakenes (euery way wanteth the perſeuerance of ſuch importance) ſhoulde naturally apply his pen, to portray the right & formall proportion of ſo ſtrange an Ape? Except in this, that things of themſelues compoſed prodigious, can hardly by the ſame courſe be brought from their priſtinate ſhape and former frame. Rightly then may it be regarded, that reaſon may ſoone erect a thing, which péeldeth of it ſelfe no reaſonable conformitie, but rather a prepoſterous enormitie. To what iudgement may I then appeale the indifferencie of my intent? If to the generall ſort, (without an exception) the dulnes of their ſilence hath already condemned me. If to ſome in particular (whoſe qualitie conteineth a iudiciall voyce) I truſt I ſhall neither (with the Perſean dogs) haue my legs broken for barking before I eſpye a théefe, nor my indeuors infringed by the ſtingleſſe tongues of the ſerpent Phiſæ, whoſe will is good to hurt (though they want téeth to byte) Relying my ſelfe thrn vpon the thalenged choyce of my friendly Interpretors; I muſt take a little leaue of my Countrymen (who for

The beſt capacities may be ſufficiently buſied to beat out the path of ſecrete miſchiefes.

Things prodigious preſerue one vniformitie.

The partiall, & rath iudgement of groſſe and feeble capacities.

There needes no reprehenſion cauſeleſſe where the enormity is well knowne.

The ſimple barke but byte not.

the moſt part haue trauailed to Affricke, to taſt of the trée Lotos(thereby as ſtrangers to forget their owne Country) to tell them what ſcornefull conceytes, Nations of forreine condition harbour in the entrayles of their heart. What ſcorching infamie their tongues (with pleaſant laughter) whiſper in the vineyards of Venus: when (as ſacrificing Prieſts) they thither repaire to performe the rytes of their auncient cuſtomes: To adorne their Idolatrie with the pereleſſe perfumes of their Country condition, with the golden gemmes of their vſuall ioyes, with the fine fatnes of their fleſhly deſires. When their minds are tickeled with theſe dainty deuiſes, their tongues vnrippe the ſecrete cloſure of their hollow hearts. Then, tell they forth the Engliſhmans endeuor: Then ſound they forth the trumpe of defame to giue an Alarum of our aſſaulted ſecurity. Some terme him then, an Engliſh Italian: Other ſome an Italian Engliſhman. Some harpe vpon the cunning conuey of his imitation in inwarde diſpoſition, and externall habite, inuenting then to follow the footſteps of other Nations. A ſecond diſplayes the hatred of his harmefull heart: that (growing in Odium with his natiue ſoyle) hee ſéekes ſome other line whereby he may direct the courſe of his life. Thus (imitating the Ape) the Engliſhman killeth his owne with culling, and prefers the corruption of a forreine Nation, before the perfection of his owne profeſſion. This ſecrete miſchiefe(ſéeming but a ſtemme) in time intendeth to proue a ſturdy ſtalke. This ſtalke adorned with the beauty of ſuch painted bloſſoms (which Art hath graft: not Nature ſprung) ſhall be found (in effect) as the Figge trée, which is ſaid to deprriue a Bull (being thereunto bound) of his naturall ſtrength. How hatefull will it hereafter ſéeme to our ſelues, when the bowels of that place which brought vs forth, our Country that nouriſht vs (for which euery member is borne to dye) expecting helpe at our hands our condition,

Lotos a tree in Affrica whoſo taſteth thereof forgetteth his owne Country.

Strangers deride our ſtrangenes amiddeſt their daliance.

Englands imitation ſcornefully mocked of them whō they endeuor to follow.

An Engliſh man Italianate.

Forriners deſcrye the hate of our domeſticall miſchiefes.

The Ape killeth her yong ones with culling them.

The appearance and euident property of this ſecrete miſchiefe.

Plinie writeth that a Bull bound to a Figge tree is deprriued of his ſtrength.

dition then to be ſo altered, our manners tranſformed, our eſtates ſo eſtranged, and our duetyes ſo diſguiſed with the ſpotted imitation of other Nations, that we ſhall cleane forgette to temper the proffered time, with the naturall benefite of our owne common good. Then, may we mocke at our owne manners, and ſtand amazed at the difference of our former demeanors. Such is the contemptuous condition of theſe Imitators: that there is not any vice particularly noted in any Country, but the Engliſhman will be therein as exquiſite, as if he had Nature at commaunde for euery enormity. If he be in Creete, he can lye, if in Italy, flatter, if in Fraunce, boaſt, if in Scotland cloke the treachery of pretended treaſon, which hauing gathered, and fraught him ſelfe full of this wealthy treaſure: He louingly bringeth his merchandize into his native Country, and there ſtoreth with inſtruction the falſe affectors of this tedious traſh.

The prodigious obliuion of England forgetting their Country for which euery man is borne.

The expeditious practiſe of vice.

The cunning conceit of an Engliſhman in framing himſelfe to the forme of all faſhions.

Hence commeth it to paſſe that our Engliſh men blinded (with an Italian diſguiſe) and diſfiguring themſelues (with euery French faſhion) corrupt their naturall manners, (by their climate created perfect) with the peuiſh pelfe of euery Peacokes plume, (and like Æſopes Dawe) bedecke them ſelues with others deformitie. This continuall ſtriſe to frame a vniformitie of inwarde condition to externall habite breedeth ſuch intollerable inconuenience: that we ſeeme rather the men, which nature hath marked for a prodigious ſpectacle of her contrary operations, then a people, where politique proceedings, and peaceable gouernement ſwayeth with lawe, and equitie. Looke we a while into the manners of Heathen men: into the diſpoſition of Infidels, whoſe rudenes might priuiledge ſuch barbarous beſottednes, and whoſe wit (groſely compoſed) yeeldeth not the perſeuerance of euery ill, and whoſe ſenſuall appetite dulleth the conceit of decerning of euery ſe-

The Engliſh man decks himſelfe with euery ones deformity.

The alienation of our own naturall condition.

Heathen men tightcouſly abhorre that, which Chriſtians vainely embrace.

crete mischiefe. Where we shall finde such a hatred of incest, such a loue of temperance, such a despising of delicacies and such a contending of moderation in manners, that they may rather seeme the chiefe cherishers of vertue, then men ignorant of their sauing health: Apuleius writeth in his second booke intituled Floridorum, that one Hippias a Philosopher (maruelous temperate in his life) came vnto the triumphs of Olympium (a place of great estate and therefore fit for sumptuous shewe of rich attire, and gorgeous apparell) his clothing (being by profession a Philosopher) of his owne making: adding, that glory consisted in the vertues of the minde, not in the gorgeous shew of external pride (chiefly expressed) in the delicate sight of costly attire. Touching which Pomponius Mela a notable antiquarie writing amongest many things of the regiment of the great Chaam speaketh of certaine Infidels giuen to the bloudy exercise of warre, and grædily ledde with an intent of al ignomeous endeuours, that whatsoeuer he was, that amongest them ordered his estate, aboue the habilitie of his calling, shoulde (as a chiefe offendor) be reputed an exile from his native home, and euer be recounted ignoble, both he, and the rest of his kinred, and posteritie for euer.

The temperate and ciuill disposition of Hippias a heathen Philosopher.

The glory of vertue consisteth in the minde.

Infidels delighting in bloud may teach vs temperance.

They abhorred pride punished it with banishment.

Phraortes a king of the East Indies bent to the cruell execution of the sworde, gaue (notwithstanding) such reuerence to the senceleſſe opinion of their gods, that (hauing plenty and store of golde, and precious stones) he ordained that none should be therwith adorned, but ẏ Images which they did adore, ascribing it to the honour they ought their gods, & the humility of their own disposition (though otherwise ledde with an ignorant spirit of senceleſſe ceremonies) not vnlike to this were the customes of the Caffrani, who carying their Gods called Colossi from the temples to their sacrificing altars vsed to gather all the Jewels belonging to their noble men and women, and therewith to decke the

The reuerent conceit of their faigned gods.

They adorned their Images with golde refrayning to weare it themselues.

They aduanced their ignorant Idols

deceit-

deceitfull bodies of their honored Images, debasing themselues, and extolling the ignorance of their Idolls. before any other priuate pride.

If those men (ledde with an ignorant spirite of deceite) coulde decerne the vnspeakeable mischiefes, the intollerable inconueniences, and the most hidden hurt helde in security, that couertly cloketh it selfe in a flourishing common wealth: and by their harmes arme themselues to resist such wretchednes. How odious may it then seeme vnto vs which inhabite ỳ heauenly tabernacle, slæpe safely vnder the palmes of peace, and inioy a land flowing with milke and honny, that such wæedes (of purpose sowen in the land) should thorow selfe will choke the fruitfull sappe of other wholesome hearbs. Let vs but a while looke into the condition of such, as thus alternate the course of their country, alienate the manners of our men, and transforme themselues into shapes more strange then any monster naturally bredde in Egipt. How odious may it seeme that peace dwelleth with strife, honny with gall, and poyson with Phisicke. This strangenes is more prodigious then the monsters of Egypt.

Discouer their conditions, and you shall finde them such as abhorre nature, and hir diuine creation, and sæk by some newe found arte to Italianate the course of their newe ledde life. These Machauillians, studious in their destruction, and men sæking snares to entrappe the health of their owne soules) vndermine by pollicie, practise couertly, cloke cunningly, and willingly woulde confounde all quickly: But that wisedome espyeth and yet dissembleth, Iustice decernes, and yet deferres, till further proofe by ng thele newe found people to beholde a massacre of their decyphred purposes, and discouery of their hoped euent. A newe creation made by English men. Studious in secrete mischiefe. The pollicy of wisedome, and the warines of Iustice.

But setting this aside, (and tryng glasses at their girdles to beholde their owne deformity) when their ofteng azing expecteth some shewe of beauty, giue me leaue to aske where our English men first learned their Choyce of Change, in what Country they haue euer beholde their phantasticall fashions vsed, and their owne inuentions neglected. They gaze in their owne deformity, taking a pride to behold the same.

Sum

Italy abhorreth euery fashion but his owne inuention, and scorneth to imitate the folly of other men.

lected. If in Italy: I answere that albeit they are caryed away with a vision of vanity, with an externall shewe of glory, yet doe they continually kéepe one stay of state, neither transforming their manners nor altering their demeanors. There external habite continually kéepeth one forme, contemning others as folly, and preferring their owne as infallible. If we say in Fraunce, our selues are witnesses to the contrary, hauing borrowed of them for saying, least they should preuent vs of our intended purpose. Vie we the Estate of all Christendome, and wee shall neuer sée the blessed stay of peace to be the author of dissention, A gouernment for pollicy to be wondred at, for changeable affection to be laughed at, and a people trayned in all bertuous liuing, and godly conuersation, in all heauenly happines and celestiall knowledge to excéde in vice, to practise vnciuill conuersation, and to leade themselues (of purpose) into the darkesome pit, and lothed lake of bitter and ignominious ignorance, enfæbled with folly and losing the naturall strength of bertue.

We borrowe fashions of Fraunce least they preuent vs of folly.

The happines of the gouernment contrary to the disposition of the gouerned.

Vertue loseth her naturall strength, by those peremptory practises.

The ruenes of the ignorant, and Belly-godded Gothes that sometimes inhabited these parts of Christendome hath so stuffed England with their Epicurisme, and so repleni-shed it with careless cogitations, declining from the proper estate of their naturall good that it may be thought that England (in caryng the right proportion of vice, and in imitating the infamous examples of passed times) hath brought more away, and pondered better of their neighbours newes, then any corner of all Christendome, besides. That monstruous Epicure Holiogabalus, that prepared riuers of rosewater to bath his carren Carease to strangle himselfe, ropes of silke and to cast himselfe on (when his enemies should pursue him) boarded floures of beaten golde, who wished his throat so long as a Cranes, thereby to take the larger pleasure of his delicate vyands may well be rem-

The Gothes notable belly gods that sometimes inhabited Denmarke.

The aptnes of England to learne the enormities of vice.

The great Epicurisme of Heliogabalus.

It was tolde him he should die a violent death.

med

med a forerunner of our careleſſe eſtate.

A forerunner of our eſtate.

Cleopatra, the Egyptian Epicure, the very miraculous monſter of all her ſexe, diſſolued in vineger a pearle of ineſtimable price, and marueilous great account, and in glorious pride of her ambitious thought did eate the ſame. And although her life were ſtrange, and her death worthy to be noted, yet liues ſhe ſtill, and hath left in England ſome faithfull followers of that pereleſſe profeſſion. So excellent may our Countrymen be counted in this imitation: ſo learned in theſe lawleſſe exerciſes (though not altogether in quantity yet anſwerable in quality) that neither the vaine deſires of Mydas (whoſe owne wiſhes confounded his happineſſe) the incomparable riches of Cræſus, (that contemner of Solon) nor yet the mighty pompe of proude Darius (exceeding in number, and excelling in coſtly prouiſion) can match the ambition of many Engliſh mindes who feare not to heape vp hilles (with the Gyants) to reach into the ſecrete of the King of Kings, (much leſſe doe they then ſpare to pry into that, which is nearer their viewe) though in effect ought to bee as farre from their reaching thoughts the one a Maieſtie celeſtiall, the other (by nature earthly) created as God. And ſome of them (though baſe by the appointment of Fortune) yet are ſo puffed vp the exceſſe of a proude and diſdainefull minde, that preferring the prodigall humor of their ſwelling hearts, before the moderate reaſon of humility, excell the better ſort in the inſolent cogitation of their climbing deſires. Of which ſort was one Clodius ſonne to Æſopus a player in Tragedies whoſe Epicuriſme ſo excelled the reſt of his time (of the ſame profeſſion) that hee would giue vnto his friends that ſupped with him pearls relented in vineger to eate, which noted in him a pride beyond meaſure, and arrogancie not to be comprehended in the ſubmiſſiue eſtate of a ſubiect.

Cleopatra the great Epicure in fauor with Anthony.

The pearle was eſteemed in value 50000. l. of our Engliſh money.

The pride of our time exceedeth the pompous ſhewe of any Nation.

The aſpiring of ambition.

Princes are as Gods.

The extreme folly of inſolent pride in the baſer ſort of people, and men of ſmaleſt deſert.

Clodius the ſonne to a player in tragedies a notable Epicure.

He gaue pearls relented to thoſe which ſupped with him.

Haue we not now amongſt vs in England, whoſe calling

is

Some priuate of new condition exceede the Prince in many things in despight of temperance.

is farre inferiour to their inordinate liuing, to their sumptuous shewe in attire, to their prodigalitie in banquets, and to the prouoke aduauncement of their lowe estate: that take vpon them that, which the Prince for modest temperance will refraine: Haue we not such amongst vs whose attire rather showe them to be Monarchs then meane men, Kings then subiectes, whose mindes are neither suppressed with the loyalty of their duety, nor with the modest regarde of their meane estate. Haue wee not many a Clodius that spendeth that vainely and vilely which might serue (in time of nede) to pleasure their Prince, profite their Country, and generally doe good to the whole estate? And so farre are they therein-fected, so firmely fixed, that it is not onely impossible to frame any temperance in their inordinate desires but moreouer beyond the compasse of skill to extirpe the least of these enormities, which they nourish in their bosomes. And so basely doe they esteeme of those which refraine to folow their maners, to be trained in their steps, that it is a cõmon saying amongst them. Aut bibe, aut abi, Either doe as we doe or be gone, Excell as we excede, or else refraine to kepe vs company. Oliues are not planted amongst Okes, Figgs in valleyes amongst Shrubbes, Roses amongst weeds, nor Vineyards amongst pricking thornes, neither are men of vertuous disposition to accompany, the maintainers of vice. The Asse cannot safely fede by the Lion, nor the Lambe by the Wolfe, simplicity must not inhabite with subtilty, nor innocency, with rauenous cruelty. For so lothsome seemeth the one to the other, that who so ioyneth herein a hope of concord, is the author of an irreuocable discord. It were able to confounde a wit well experienced in matters of important grauitie to gather the cause, (without any error) of this secrete contempt borne, or ebbe, and fostered amongst most part of our English men. The true originall thereof is no lesse strange, then the creation of the beast Hiena, vn-

The discommodity of such an inferior condition.

They despise such as folow not their steps neither will be partakers of their prodigious exceeding.

These men are not company fitte for the better sort, but as shrubs groweth in lowe valleyes amongst figge trees.

Who ioyneth two such discords is the author of dissention.

The intricate consideration of this strange condition.

knowne to our beſt naturall Philoſophers, and vnto Pliny himſelfe where ſhe wrædeth, ſauing this that her ſkinne in externall ſhewe being very faire, and her heade moſt terrible to ſight, (like the head of Meduſae that tranſformed the beholders to a ſtone) ſhee woulde turne her face to a hedge and hyding the fearefulnes of her head, with her faire ſkinne intice other beaſts about her, when (according to her rauenous nature) ſhe ſatisfieth the inſatiate cruelty of her tyrannous ſtomacke. In like manner theſe inchaunted ſort of people (the originall of whoſe condition may rather be wondered at then expreſſed.) Cõtemne their ſuperiours becauſe they are aboue them, their equales, becauſe their inſolencie knoweth no equalitie, and their inferiours, becauſe their weighty mindes preſſeth them lower then their eſtate of it ſelfe doth debaſe them. So that they appeare now neuer content (either with what fortune hath lent them) or their eſtate holdeth aboue their deſerte (according to the newe founde name, wherein a generall pride is taken) (*Male contents.*) Such a prepoſterous condition to boaſt of, and ſo braue a mark to bragge of, as thoſe that caried the titles of the Babylonian ſtrumpet written in their foreheades. Or hee that robbed the temple of Diana and came into Theſſaly to boaſte thereof, where without any regarde of commiſſeration, or pitifull mercie, hee was taken, and racked in yrons, with the vnconquered force of wilde horſes, (as well deſerued the reporte of his haynous offence.)

The monſter Hiena a beaſt in Egypt whoſe originall is vnnowne to any.

Meduſae or Gorgon the head of the monſter that Perſey ſlewe.

The crueltie of Hiena.

Men ſeming to be inchanted.

An inſolent contempt.

The markes of the whore of Babylon.

One that boaſted of robbing the Temple of Diana, miſerably puniſhed.

Would we not deeme him mad that hauing (of purpoſe) offended the lawe to the intent he might be puniſhed, would come to the magiſtrate and boaſte of his iniurious acte? How may we otherwaies ſay of it, when infamie, and externall reproch is written in ones forwarde (in outwarde oſtentation of vaineglory) he doth preſent him ſelfe to the publique viewe of euerie one, and thereby expreſſe him ſelf to be the man that taketh an eſpeciall pride in the fairenes

How vaine a thing it is for men in an externall pride of vaine glory to boaſt in their vice.

The pride of folly.

and beautifull prospecte of his fine feature. These madde contenders, rather then *Male contents*. May serue as glasses for vs to gaze in, to beholde the deformitie of the like shape in our selues. When no doubt some Narcissus not respecting the pearill of the prospecte, will not stick to fall into daunger to imbrace the same. But mee thinketh that some fainte Eccho redoubling the foolish sounde of some spightefull speech, beginneth to play with my shadowe, and to display the deformitie of their owne substaunce, because of the diffused course of my enterprized exordium, & (with Lysippus) mending Mineruas eye will (with a chip) put out their owne eye.

They may rather bee termed mad contenders, then Male contents.

Some men by gazing to auoyde pearill doe willfully runne into daunger.

Some make faultes in finding faults.

But for that I will not offer the lest cause in any vpright minde to make the smallest pause. I will first (to auoide the tediousnesse of euery cleare iudgement) expressly declare the first point wherein the English man imitates the condition of an Ape, and so consequently proceede to the remnaunte of my whole discourse. First because the pride of the minde exceedes the power of the bodie, And that secrete ambition preceedes outwarde ostentation, I will search the depth of such hollowe hearts (and as I may vnfolde the secrets thereof) making the same manifest to euery vpright eye.

The minde excells the body therefore the pride of the minde is worse then the pride of the body.

First ambition (from the beginning) through out all ages, and in euery estate, from the mightiest to the meanest, from the greatest to the smallest, from the highest to the lowest, from the heade to the foote, hath bin the vtter ouerthrowe both of the one and the other. For as poyson dispersit into the veines taking holde of the heart killeth without remorse: So ambition scattered in a common wealth, and dispersit through the whole bodie thereof, taking holde of the chiefe member, destroyeth the whole bodie, and killeth (without care) the fatall life thereof.

The daunger of pride and ambition.

Ambition like vnto stronge poyson.

Those climbing mindes whose armes would reache to heauen

heauen and whose thoughts are stitched to the starres, are these men that like poison dispearse them selues in ỳ veines of the common wealth, & faigne couet to desire that which they cannot aspire. The first fall from heauen was through pryde and ambition whose busie handes hauing sowen their sædes in England to sproute & spreade amongst the wholesomest heabs, and sweetest flowers keeps vs from that place, from whence they fell for there intollerable pryde. Oh ambition the nource of mischiefe, the fosterer of vile dissention: The ruine of cities, the ouer throw of common wealthes, the disturber of all estates, and the finall confusion of all peaceable gouernments.

Climbing mindes wold reach to heauen, and compasse impossibility.

The first fall from heauen was through Pride.

Some of their curled seede from the beginning sowa in England.

The secrete mischiefe of ambition.

Plato the philosopher wondred at for wisedome, and admirde for his doctrine, in so much that hee was called *Diuinus ille Philosophus*, notwithstanding of the wisest was as much reiected for his pryde, and ambition. In so much that Dyon meeting him at a triumph wherein was vsed the exercise of title and turney, and beholding the couragious stomacke of the fierce palfraies, foming one their stamping bits, saide vnto him, Plato thou wouldest haue made a notable horse, thereby noting the pryde of his disdainefull minde. Damocles that was wonte to giue his minde so studiously to philosophie, that his maide was saide to put meate in his mouth, (for that hee would spare not so much time as to sæde his own weakned bodie.) Notwithstanding hauing a while liued in the pompous courte of Dionisius became so proude, that whereas before hee would not eate for the studious loue hee bare vnto philosophie. Hee nowe would not studie for the vnsatiate desire of pampering with delicates his forgetfull body.

Plato called the deuine philosopher was notwithstanding reproued of Dyon for his pride.

The straunge Metamorphosis of Damocles by reason of pride.

O strange condition of men, when the courte of princes, which is the piller of vertue, the sword to cutte vice, the stay of Justice, and the axe to hewe downe each start vppe stemme, should (by the inferiour mindes of some suffered vn-

The courte of princes is the nource of vertue.

vnderminers) bée made the author of all pryde and ambition. These spyders that conuert so swéte a flowre to poison, turne honney to gall, would be shaken from the stately pillers of a Princes dominion, & not be suffered to build their Nests vnder their Noses.

Spyders sucke poyson where the Bee taketh honny.

The pompous pryde of the Persians hath euer bin so plagued that the condition of their estate hath oftentimes bin transformed into the authority of forraygne Rulers. Crœssus whose wealth hath bin wondered at, and whose riches yet remayneth in the mouthes of many. Not giuing eare to be guided by the wysedome of Solon, but trusting vnto the vanity of his riches, proudly boasting that, to bée the summe of felicity, was amiddest the ambition of his abouudaunte wealth, taken prysoner by Cyrus, when hée confessed no manne to bee happy before his ende, and that vertue consisted not in the aboundaunce of ryches, but in adorning the mynde with pretious wisedome.

The pride of the Persians plagued by transforming their gouernment into forrein States.

Crœssus esteemed his riches the somme of felicity.

Vertue consisteth in aduauncing the minde with precious wisdome.

The mockery of Mydas cannot out of mynde, whose pryde, climbing aboue any mortall wishe (or regarde gouerned by wisedome) was choaked with the pryde of his owne desires, and ledde to a Massacre, whereas his folly had pretended the Instrument of his owne death. Haue wée not many a Mydas, that (ledde with an ambitious desire of superiority) desireth that which may destroye him selfe coueteth to clymbe Heauen, when the Cloudes conspire to ruine his ouerthrowe. Is there not (nay can there bée without such) as would guide with Phaëton, (though they sée the peremptory estate of present destruction before their careless eyes (that would fayne rule, that which beséemeth them not to gouerne) raigne where raine conspireth (in Iustice) to drowne their desires? Woulde eyther such were not, or such might bee abridges of their requests before they desire to rule.

The foolish ambition of Mydas in wishing that all that he toucht might be turned into gold.

Phaeton in ambitiō coueted to guide the Chariot of the Sunne with folly ouerthrew him and his pride.

Princes haue long reaches, and (with all) eyes at

their

their fingers ends to looke into those Climbers, and with the pollicy of their deuine wyledome, (sent from their first instituto*r*) will suffer till such shall bée eye witnesses of their owne blynded disposition and beholders (with clearenes) the deformity of their aspiring mindes.

The sacred iudgement, and sparcling sight of a Prince.

Dyonisius, whose pride exceeded the rest of his tyme, (though endewed with the sacred Type of a King.) vizegerent vnto GOD him selfe) was so swollen with the aboundance and superfluous surfet of ambition: that (in his Throne) aduauncing himselfe, aboue the immortall Deitye, and attributing the religious nature of his estate to his owne desert, as one able to susteine the pretious weight of immortalitie) had sodainely in vision appearing ouer his head a sharpe two edged sword, the point hanging downewarde to his Diademe, fixed by the slender holde of a haire, whereunto was annexed an Angell ready to cutte the same, and to put Dyonisius into the fearefull cogitation of his present estate, who espying the daunger thereof sodainly starting from his Chaire confessed his estate to be as a God yet gouerned, and guided by the imperiall Diademe of the King of Kings, whose Maiesty is (matchlesse) without equality, or beyond the compasse of humaine capacity.

Dyonisius his pride exceeded the type of a King because he exalted himselfe aboue God.

The dangerous Care of a Kingdome.

A sodaine feare causeth an vnexpected remorse.

Well may that be weighed of Promotheus though (borrowed from the fictions of former heathenish people) whose proude ambition extending beyond the compasse of his then estate was rewarded with the Justice of a miserable end: for presuming to steale fire from heauen he was hanged against the sunne with his eies opposite to the same, and a Vulture continually gnawing his liuer.

Prometheus hanged against the Sunne for stealing fire from heauen.

Well may this Paradoxe serue in an vpright, and iudiciall minde, (that corrupteth not with a derydng spirite the meaning of such morall vertue) to admonish those priuy spyers that secretely search into Princes matters, and presume

Deriding spirites esteeme Poetry folly, where it morally expresseth the danger of euery vice,

ſume to gaze into that which (with the Wolfe) by loking into the Lyons denne may coſt him his skinne.

Theban Dyrce for hir ambition turned to a fiſhe by Diana.

Dyrce of Thebes for pulling downe the Lawrell, which Diana conſecrated to virginity, and for mumbling vnreuerent words againſt her maieſty, to rewarde her preſumption, and to charme the proude tongue that vttered her ambitious thoughts, was by Diana turned into a fiſhe whoſe beauty (had it not bin corrupted with ambition) might haue pleaded in her behalfe (if it had not ſeemed ſo faultfull to the Goddeſſe).

Ambition lurketh ſecretly like the poyſon of Aſpes. England for Iſraell, London for Bethlem, Iewrye the polliticall ſeate of indgment.

This ſecret lurker like the poyſon of Aſpis, this open Sepulchre to ſwallowe mens ſoules, this pretended miſchiefe vnpreuented, theſe deadely Sædes ſowne in the floriſhing fieldes of England, (to bringe cockle amongeſt Corne, Thiſtles amongſt Figges, and Thornes amongeſt Grapes.) Buildeth his bowers euen in the boſome of Iſraell, in the ſtreates of Bethlehem, and in the iudgement of Iewry, the place appointed holy, the native ſeate of our Sauiour, and the cheriſher of well inſtructed ſoules.

The monſter Cocoplebis breedeth in the ſide of Nylus, whom when ſhe beholdeth, is depriued of life. Wherevnto the ambition of ſome Engliſh men may be compared.

For as the monſter Cacoplebis (breding by the ſide of the ſweete Fountaine Nilus) depriueth a man of hys life at the firſt viewe: So do theſe ſecret monſters, that roare with out tongues, conſpire without heartes, climbe vnſeene, and whiſper vnheard, (leauing their lyues in elect places, and chooſing their habitations in the perfecteſt pathes) depriue their abbettors both of lyfe, and ſoule: Lyfe, as touching the ſtate of their mortality: Soule, to bring a deadly hazard of that, which hath bin gloriouſlye created immortall.

The Engliſh man like an Ape decketh himſelfe with euery forraigne refuſe. Ebulum cureleſſe poyſon.

Herein doth the Engliſhman (Apelike) decke himſelfe with the beforemed quality of euery forrayne refuſe, when thinking with theyr counterfayte collours to paynte his face, and to make it ſeeme fayre in externall ſhewe to deceiue the flighte ſighte of the blinde, and ignorante, he killeth

leth him selfe wyth the poysoned iouyce of their black, and venemous Ebulum. Such is the nature of ambition, that who so boyroweth the same, from a straunger, oy by coyruption of manners, permits it pyoperly to creepe into his heart, hee raunsometh his lyfe with death, and raunsacketh the liberty of his owne soule, by the tiranny of his pyoude and ambitious thought. How senceleese is hee then that climbeth to fall, casteth a stone against hard walles to rebounde vppon his owne heade: slaughters him selfe with his owne swoyde, and desireth that whose subtile sueceese woyketh his owne spædy ouerthyowe.

Ambition rãsacketh the liberty of his owne soule.

Ambition climbes to fal.

Ambition gnaweth mẽs soules like a secret worme.

Like as the raging teempest of the swelling Sea, doth deuoure the bancks of earth, by often beating on the wasting shoye: so doth ambition (like a gnawing woyme) secretly coulspire ruine, and ouerthyow. Rockes stand and are rockes, reedes pearish wyth euery blast of wynde. And though the Cedar bee shaken, yet it falleth not. Though humility bende, yet it breakes not. Humility standeth like a watch towye to arme the soule against pryuy conspiracies, secret vnderminings, and alarumes of falshode: vnder the pretence of golden flattery. Where subtility slæpes, humility watcheth: where ambition builds, humility vndermynes: where pryde insolently contends, humility louingly endes. Humility (with the Pellican) cherisheth her owne with her deerest blood. Ambition (with the Tygre) killeth what it breedeth, and with the Vpper gnaweth the bowells of his first oryginall.

Humility stãdeth stedfast like a Rocke in dispight of ambition.

Humilitie is watchfull, wise, and warie.

Ambition like a Tygre.

These inchaunted charmes, these grædy harmes, that would deuoure before their vntimely birth doth bring them teeth, that would teare before their tusks are sharp. I wonder not at all from whence the first sucke that poysoned sappe. England (whose perfection hath bin of late purified, by the meanes of a cunning Vinoyesse, and the mettall purged, from the Mossie drosse that had almost ouergrowne

Ambition coũets to hurte before it can hurt.

The perfection of England purged from some impurity

growne the fertilitie of that pleasant soyle) doth not naturally affoyde, the straungenes of these straunge confusions, whose perfection (like a celestiall Lampe) doth illustrate all Christendome. Whose beames borrowed, from the saving Sonne of our eternall God, doth dazle the eyes, and astonish the hearts of the beholders. But that some skilleſſe (or rather wilfull) Gardener hath gathred plants from some forreyne plots, and rashly set the same to sproute in the soyle of Thessaly Tempe. The slips whereof are slipt into the hearts of many hollow, and empty vessels, wherein is neither contained the seate of vertue, nor yet the smallest sparke of that light that kindleth all faithfull, and loyall hearts. Hence commeth it that the manifest mischiefes, and published impietye of other Countries is dispersed in the flourishing field of our English happines. Herein (Apelike) doth the English man imitate the disordered devises of forreyne enormities, and follow the footesteps of euery beaten path, though the indirectnes of the way (together with the vnknowne successe of other secrete snares) bring them to an vnexpected confusion.

Medes sowed by some skilleſſe Gardener.

In these disordered devises the Englishman imitates the condition of an Ape borrowed from other Countries.

The next imitation in our English vse, is in externall showe of pride, in so much that no outwarde corruption to maculate the perfection of manners is vsed any where, but it is taken vp for a singular conceit and practised for a pereleſſe purity: so farre that neither his education is accounted excellent, his parentage from any high descent except he be estranged in the disguise of some newe found forme, in the frame of some fine fashion, maskking (with the Apes of Egypt) in the golden habite of some vnknowne condition. Mistake not my meaning, neither misconstrue the intent of my invention: for it is not any part of my minde, to disallowe the commendable quality, and the excelling ornament of strange languages, or to finde fault with the industrious practise to obtaine any forreyne cunning, Mechannically

The next imitation.

A prepostorous conceit of a newe kinde of education.

The commendable quality of languages.

vsed

vsed a vertuous Art morally professed. Then should I pull downe that which I seeme to builde, and vnder pretence of suppressing vanity extirpe the props and pillers of vertue, and in shewe to extinguish the light of euery corrupt condition, take away that comfortable oyle that by his precious nature lighteneth the lampe of vertue, blazeth the perfection of pure endeuors, and kindleth the small sparkes of noble, and vertuous thoughts.

To disallowe languages were to maintaine vice.

For how is vertue maintained but by the sweete comfort of knowledge, by the nourishing sappe of experience, and from whence doth that worthy spring cherish and fede his christall streames, but from the flowing head of sundry, and seuerall languages, whose copious phrases, and whose encreasing sincerity of picked sentences, disperseth it selfe into the vnderstanding of the diligent regarders. This is not the flower from whence this festring poyson is taken, but from the springing weede of externall spotted pride.

Knowledge is the chiefe maintainer of vertue.

Languages are Christall streames that flowe vnto Knowledge.

Compare wee the generall nature of passed times with our owne present estate, wherein wee shall finde an infallible punishment of the maintayners of pompous pride. How glorious was the estate of our forefathers in the first creation before they knew their owne nakednes, which diuinity God did adorne them as with a sacred habyte of his owne fashioning. But now neither is the glory of that holy intent remembred, nor the content of former examples followed.

Maintayners of pride for euer punished.

The brutish nature of heathen men, whose God was an Idoll, and whose mindes neuer reached with any thought the secrete nature of heauen, haue euer hated that pompous pride which we honour. And nothing hath euer seemed more odious vnto them, then excesse either in Banquets, in Bellychere, or in decking their mortall Carkasses with precious ornaments of vnspeakeable pride. Was not the pride of Darius (though a Monarch) and therefore priuiledged aboue meane men, the very first steppe to his own vtter confusion?

Heathen men abhorre that pompous pride which we honour.

The pride of Darius a Monarch of Persea.

For when his glittering army, shining with golde, his barbed horses plated with golde, and Christall, his Chariot shining with Saphires of inestimable price was brought before the scattered company of his enemy Alexander, he was ouerthrowne, and all his army slaine, himselfe at last murdered by two of his chiefe counsellers.

He was slaine by two of his chiefe Counsellers.

Sardanapalus his monstruous effeminacy in wearing the habite of a woman.

Sardanapalus another of the same sect, and a Monarch of the same regiment, was deposed by Arbactus in his effeminate attyre transforming his shape from a man to a wowan, and afterwards beholding the deformity of his then estate by disguising himselfe with the attyre of a woman, sacrificed himselfe and it, burning his pride to the consuming dust of Ashes. If these Monarchs, whose authority might dispense with the smallnes of some slender fault be thus punished, if these pillers of a state, be torne and committed to the fire, what shall the meaner sort, the weaker proppes be done with? No doubt the impartiall wisedome of both their Iudges doth determine for one crime, one punishment, for one fault, one fauour neither respecting the person, nor the trust of authority.

One crime deserueth one punishment without respect of the person.

Alexander the Tropheé of Macedon cõmmmitted murder in the Priestlike attire of Iupiter.

That Martiall myrrour of all prowesse, and warrelike affaires, Alexander the great, the piller of that state and the Tropheë of Macedon, where in his pride he adorned himselfe with the garment, and Ephod of the Priest of Iupiter, esteeming himselfe in power to bee his owne naturall sonne: proceeded so farre in his Priestlike Royalty, that being reprehended of Clytus his deare friend and Counsellour, for that his extraordinary aduauncement stretched beyonde the authority of his Kingly gouernement not being thereunto elected, his pride no longer permitting that supposed taunt, sodainely murdered his faithfull Clytus with the bloody thirst of his unsheathed sword. Yet at the length considering the same so loathed the detested maner of his former fact, that he would in reuenge of himselfe (had he not

He killed his friend Clytus.

bene

bene stated) most vnnaturally killed himselfe, and spilled his owne bloud, being a Monarch that hath left a remembrance of valor to all posterities to whom both lyneally from himselfe, and to others both eares and eyes, the report and sight of his prowesse hath bene uttered. He afterward would haue slaine himself.

This famous and excellent Prince (whose noblenes almost what Region hath not felt.) was so bewitched with the sensuall deceit of maintayning his present pride that forgetting of himselfe, he went beyonde the Maiesticall limits of his Princely heart.

The Care of Kingdomes whose superiour authority euery inferiour capacity, and estate (maintained by a submissiue condition) cannot conjecture, hath no greater an enemy then this subtyle snare of pride which Sathan layeth as a beautyfull bayte, and entrapping engine, by glosing decepts to deceiue mens soules. Not vnlike to a monster in Egypt, who hauing one foote by nature framed like a Ducke, and the other like a Dragon, vsed to the water the fayre dissimulation of the one, that he might the better satisfie the greedy disposition of the other. This fayre offence therefore (deuised by that enemy to humaine soules) is beautyfull to deceaue, and greedy to bereaue colouring with the Crocodyle vnder enticing teares the tyranny of his damnable effect, & singing with the Syrens sweet songs to couer and cloke the falsehood of an irrecuerable mischiefe. Be wise therefore with Vlisses to shun those intycing snares, and foresee with prouidence the pernicious decept of this cunning Crocodylisme. Pride is the subuersion of Kingdomes. Pride is laide by Sathan as a beautyfull bayte to deceiue mens soules. It is a subtyle kinde of Crocodylisme.

For what kingdome hath former ages whereof we are eare witnesses (though not eye beholders) left a memorall for example sake vnto our forgetfull mindes, by confusion brought to extirpation, or ruyne, but the same hath bene wrought by proude and ambitious gouernement. Babylon a place sometimes blessed (thorow pride, & by reason of their ambitious thoughts) was so vtterly left waste & voyde of all The fruits of Pryde. Babylon destroyed thorow Pryde,

famous and sumptuous building, that were before the walles were wondered at for strength and fortitude. Nowe not one stone commendes anothers strength, being knitte in vnitye, but all decayed, and scattered lye in heapes.

The fall of Syracusa a famous City thorow pride.

Syracusa a part of that famous Isle Cicilia: a City wondred at for beauty, pompe, and sumptuous showe in building, whose situation was such, that the Sunne all day did shine vpon the same, and in the middest the Moone did yelde her light, thorow pride did fall, and in the night of their bravery vnexpected of the inhabitaunts were made a slaughtered pray vnto the barbarous enemy. Demosthenes that worthy Grecian Orator and the lampe of Athens thorow out all the course of his Orations which hee made before their learned assemblies, and graue audyence, for admonition aboue all did vse this chiefe perswasion: Citizens beware of pride, a worme whose biting breedeth death, yet is not felt before death.

Demosthenes in all his learned Orations disswade from Pride,

The glory of Athens eclipsed thorow Pride.

And sooth to saye Athens had neuer Eclipsed her shining glorye, perfected wyth morall studye of vertue bright with wisedome, and knowledge, and continuing his light with a lasting nourishmeut of learning had it not beene by reason of this vyle and darkesome pride, darkesome (I tearme it) for that it cloudes mens thoughts, that as they woulde they cannot see their owne deformity.

Democritus laughed at mens pride.

Democritus continually laughing at the fickle disposition of mens folly, derided nothing more then their pride, as the chiefest marke of their vanity & the lyne whereby they direct the course of their goodesse life Againe, Heraclitus whose contrary disposition of weeping bewrayed a wayling of mens senselesse soules, did vse alone to lay his body downe, and on the earth would thus bewayle their state. Oh Earth whose senseless disposition hath more sense then

Heraclitus weppe at mens pride.

humaine

humaine, to thée I will complaine of their folly, and to thée (for that thou best regardest me) will I bewray my very secret thoughts. Whether runne men, thus headlong in their sinne, as though their soules were puffed vp with pryde: With pryde Earth are mens soules resolued to liue, and thus bewayling of their vanity in teares, hee did expresse the loue of his feruent affection, chiefly exclaiming on their hauty pryde.

Hee speaketh to the earth thinking men would not heare him.

Then England blush at thy owne folly, that thy pryde (borrowed from euery base inferiour climate, neither gouerned by any religion or vertue, (the chiefest markes to know a perfect soule, immaculate frō blots of filthy pryde) should make thée so brutish, as with Nabuchodonozer, to be transformed to a sauage beast.

Englands imitation of euery base inuention.

The imitation of Nabuchodonozers pride.

Let neither Venice (whose vanities presents a world of woes): Fraunce, whose pryde excédes the Persian Monarchies, nor any forraigne Nation whatsoeuer, hewe downe thy flourishing trée, and make thy beauty an habitation of wilde foules, and birdes of the ayre.

The vilenesse of the Venetians.

The pride of Fraunce.

Well might this pointe beséeme so large a discourse, as neither the time, nor opportunity of study can vnfoulde. But this I say with Solon, who beholding the people securely lyuing in all sensuall lust, and grædy appetite: barste sodainely into this abruption. Death, death, oh death: for euery one must dye. Supposing that Oration sufficient to talke of naught but death, where he saw nothing lesse then death to be respected.

The discourse of prid might be turned into great volumes.

Solons admodition.

And notable is that of Phillip of Macedon, who knowing his owne frailety to be such, that security would haue domination of his sinnefull soule, hyred one in middest of his banquets, pryde t shewes: to cry to him Phillip, *Memento mori*, remember death, the ende of thy follity.

The wisdome of Phillip of Macedon.

If Solon thought his Oration both pithy, and wyse containing nothing but an exclamation of death, being to admo-

Soldes drawn on continued nothing but a memoriall of death.

admonish security to vigilancy, vnwatchfulnes to wariness, prodigality to temperance, sensuality to simple hospitality. If Philip a Monarche whose memoriall vertues are yet in minde, thought it sufficient continually to be admonished of death. I hope I shall neither seeme friuolous, nor to encurre the condemning of Herculis Cothurnos. If I proceed somewhat farther in this necessary pointe, more daungerous then any mortall death, because it toucheth the immortallity of the soule, the most pretious parte of mans creation.

Phillip, for sensuall lyuing, was continually put in remembraunce of death.

There is yet another parte more preposterous then this, and though it seemeth lesse because the practisers are weaker, and therefore the lesse able to withstand the powre of vanity: Yet viewe it and finde it as an vnremoueable Rocke in the middest of the Sea, for euery passenger to auoyde the fearefull daunger thereof. Catterpillers cleaue aswell to the tender stalke of the Rose, as to the toughe braunche of the tall Ashe: Hisse not Adders where bydes singe: Croake not Rauens where Doues fede: Roares not the Lyon where the Lambe grazeth on the greene and springing grasse: Euen so in the honorable sect of women (honorable I tearme them because they are the heauenly creatures of God) consisteth in some of them the Leopard like spottes of permanent and blacke vice. And wherein more then in this infectious pride, in disdaining the tapestry of beautifull nature, and clothing themselues with the trumpery of ridiculous arte. In so much that euery shrub would be as high as the Cedar, euery bramble braunch out with the Oke, and euery Thistle borrow the leaues of the greene Lawrell. Howe fond and besotted were hee that in his Garden hauing Bay, and Brambles, Palmes, and Thornes, because the beauty of the one cannot match the vnsearcheable vertue of the other: Woulde finde out some artificiall meane of painting to counterfaite

Another sort that practise pride.

Catterpillers cleaue aswell to the small twig of the rose, as to the bough of the Ashe.

A new kinde of pride in some women.

The meanest would compare with the highest.

The ouersight of this kinde of pride.

the

the one in beauty comparable to the other. When nature maketh this perfect, excellent, beautifull and maiesticall, that imperfect, vile, deformed, and base in euery pointe.

If the Germaine that paynted euery Nation in his naturall forme, (as farre as arte coulde reache) and made the Englyshe naked, because he knew not of what guise to make the chaungeable variety of his attyre: lyued nowe as sometimes hee did, I imagine that hee would paynte the disguised forme of many of our women without skinnes, for that (in derision of Nature to scoffe their Creator) they finde out artificiall skinnes to couer any accidentall bleamishe on their Faces. A derogating from the honor of God, and abrogating impudent shame to their modest Sexe.

The Germaine painter.

If hee liued now, he wold paint out women with out skinnes.

It is a wonder more then ordinary to beholde their Periwigs of sundry colours, their paynting Potts of perfect perfumes, their Boxes of slibber sauce, the sleaking of their Faces, their strayned modesty, and their counterfayte coynesse. In so much that they rather seeme Curtyzans of Venyce, then Matrones of Englande, Monsters of Ægypt then modest Maydens of Europe, inchaunting Syrens of Syrtes then diligent searchers of vertue, these inchauntments charme away their modesty, and entrap fooles in folly: Bewitcheth them selues wyth wanton wyles, and be sotteth other with these bitter snyles.

The monstrous pride of some women.

The immodesty of some of our English dames.

Oh that England the Nource of vertue, the welspring of witte, the Foundation of all godly knowledge, shoulde be choaked with her owne Mylke, drowned with her owne sweete Fountaines, & ouerthrowne with the Timber worke of her owne hand, that the purest parte of her perfect climate breathed into these dainety Sexe, in so much that they excell in the pureneste of witte, shoulde deforme them-

Englande which is the Nource of vertue, is choaked with her owne Mylke.

them selues with such prodigious spectacles, & deformed practises whose coates not beseeming the lowneſſe of many of their estates, shewe them selues to be Apes of Ægypt.

The subtilty of these vnsauorie toyes.

These vnsauory toyes, these bayting hookes, and these catching netts, vsed by these fine Fyshers, are of purpose fashioned to take fooles, who playing at ẏ bayte swallowed the hooke: flying with the nett stifle themselues with their owne striuing. How straunge is it, and howe prodigious may it seeme, that men contrary to nature (in loue with shadowes) should seeke, by reason of the beauty of euery painted sepulchre to burie them selues aliue, and for some paynted externall shewe, feare not to endanger their owne soules: The modest matrones of Rome when they were occasioned to walke the citty streates, their behauiour was such together with ẏ modesty of their attyre, that they were rather admirde at for vertue then pointed at for vanity, so farre that nothing seemed more odious vnto them, then to vncouer their faces for euery glazing eye, counting it a dishonor to salute any, excepting her Lord and husband: and so much did they hate to gad about nedelesse matters into the streate, that it was ordayned that euery one which knocked at a citizens dore, her husband being not at home, should lose his right hand. So vile was a lasciuious lyfe counted amongst them, that it was not onely required in a Romain dame to liue modestly, but to be such as none should suspect her honesty. Whence procedeth I pray these gadding feagaries of our English dames but from their decking with vnspeakeable pride: For being colloured wyth varietie of vanity, & therefore spotted with shamelesse immodesty then daintely treade they the stones of the streate, and display their Banners throughout their dwelling places, to common the soules of men to the pearill of Hell.

The wilfull blindnes of men to come into these snares.

The modest matrons of Rome refrain to walke the city streetes.

How odious pride appeared vnto them.

The danger of a lasciuious minde with the seuere punishment thereof.

The immodesty of some women.

If wisedome then would a litle looke into this secret mischiefe, and with prouidence pursue the remedy thereof,

wee

wee should then beholde such a vertuous alteration, of perfect modesty (suppressed by climbing pryde) such vnity of manners, now contayning a disseuering of estates, by reason of monstruous pryde, that a man may well tearme it a secret dissention in the mindes of many in studying and striuing to excede one another in ỹ pompous shew of pride. In so much that it may be thus very well defined. A secrete seducer to deadly sin, an enticer to euery enormity, a sower of pryuy dissention, the author of mallice, the maintayner of aduoultry, the enimy to humanity, the beginner of all mischiefe, and the conclusion of vtter confusion.

Prudent wisdome may remedy this climing pride.

A definition of pride.

The maydes of Athens were sayd with the Snailes to carry their houses on theyr backes, and that for many causes. in respect that it was ordayned none of them should stir into the city, except their fete were bare, and their faces couered, their attyre meruaylous homely, & their haire in stede of imbrodering, tyed vp with a rude hairelace, and bounde vp in a course cloth: whereby the grauity of their counsellors intended, that least they should seduce with the inticing beauty of their faire blossome, the younge men of Athens, giuing them selues to the vertuous study of philosophy, they should either content them selues in their houses at home, or els bar them from pride in going abroade.

The maydes of Athens cõpared vnto Snailes, because they caried their houses on their backes continually tarrying at home.

These faire blossomes wil entice mens eyes.

If such orders were taken in England then, (where as now the streats flocke with lasciuious Dames, the dust raised with many a Peacocks plume) there would be kepers vigilantly watching their owne houses, & instructing them selues in the honest point of godly conuersation: whereas now, euery stage stayres at their folly, & euery gallery doth behold vanity, containing the impurity of their imperfection: these Apish toyes borrowed from Italian Curtizans.

Would England were like to Athens.

Mistake me not of purpose, nor condemne me not of mallice, I am neither so vnreuerent, nor skoycall as to condemne all, or to commend none. For as pretious stones in

These apishe toies borrowed from Italy.

eſſence all of one name and nature, haue notwithſtanding ſome, which in prætious eſtimation excell other, ſo no doubt are there in England, many modeſt, wiſe, godly virgines, wyues, & widowes, againſt whoſe vertue if I ſhould kick, I might be ſaid to repræhend the brightnes of the ſunne for extending his beames, as much on the fruiteleſſe wædes as on the fruitfull flowers: on the filthy dunghill, as the prof-table crop of corne. But as the viewe of their ſecret poyſon cauſeth me to miſlike the one, ſo the bright ſhew of ſhyning vertue, in duety compelles me to commend the other. Of which ſorte there is one as the Phœnix, endeleſſe in glory, and matchleſſe in mortall maieſty: At whoſe illuſtrate Lampe may our foolish virgins borrow oyle, & by her light direct the courſe of their life, thither where her name is already eternized, to beare a light before the holy lambe: But mighty Iehoua let thy ſeruant yet liue till ſhee guide to thy tabernacle, her flock of Iſraell. Stand ſtill her candleſticke, and lighten all the earth, that when ſhe goes, wee may for company ſing Alleluya to thy maieſty.

The difference of women, ſome excelling in all vertue.

The Phœnix of the world.

Elizabeth, that bright and illuſtrate Lampe.

Now giue me leaue a litle in fewe lines to conclude with an exhortation vnto all eſtates, and permit mee to ſay with Byas: Oh men bewitched, whether wander your mindes ſhut vp in cloſure of vile vanity, encompaſt with ambition, ready to yælde your ſoules ſlaues vnto wretched ſinne, whether (I ſay) as Pilgrims wander you? Feare yæ not to fall climbing ſo high? Shame yee not to ſinne when euery one beholdeth your deformity? Is your peruerſnes like the Indian collour, neuer to be altered? Is your vile immitation endeleſſe? Then is the wrath of God remedileſſe. Let euery one commune with his ſecret hart, & ſearch the ſecrets of his inward ſoule. View euery one the deformity of his owne ſtate, then ſhall we finde ſuch wilfull blindneſſe, groping in the light as if it were darke, and delighting in darkneſſe as if it were perfect light. Forſee I ſay,

An exhorting concluſion.

for

foꝛ ſhame I ſay foꝛeſee, the daunger of the fiery ſwoꝛd (that ſometimes hunge ouer the faire Hieruſalem, the city of our God) pꝛepared vnawares to cutte our thꝛoates. Oh England, nourced with Mylke, and honney, fedde with Manna: why ſtarueſt thou hauing ſuch plenty? oꝛ why flyeſt thou from him which ſéeketh thée. Gather your wandꝛing flocks together, on the mounts of Olyuet the place of peace, and ſinge the pꝛaiſe of your euerlaſting God, ſinge Syon, your God is a God of peace in time of peace, a God of warre in time of warre: whether peace oꝛ warre, gratious, benigne, and mercifull is hée. Call on him in peace, woꝛſhip him in warre, and gloꝛifie his name woꝛld with out ende.

FINIS.